

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

Mr. Voysey is always emphatic. Here is a sentence from his latest Sermon, concerning the Book of the Revelation:—"The book, as a whole, is unspeakably bad. It is by far the worst book in the whole Bible, displaying the lowest forms in which human error, superstition and ferocity can manifest themselves under the cloke of Religion." We are rather inclined to think that the Spiritualism of the book is at the bottom of this outburst; for Mr. Voysey has a really colossal dislike to Spiritualism.

Oddly enough, the Sermon is on the text, 'I have set before thee an open door, and no man can shut it.' That's a comfort; and well worth pondering, Mr. Voysey.

On the subject of our late Article on praying for the dead, a friend (referring to a conversation on the same topic) writes:—

I have been thinking over what you said about praying to the dead as well as praying for them. I think the people would readily appreciate such a doctrine. The Divine Intelligence uses each one according to the special capacity He sees in that one for aiding His designs; and if we were not to lend ourselves for the work we should cease to be instruments, and therefore useless to Humanity.

We have first to make the people realise that there is such a thing as a spiritual plane: not necessarily a place of all disembodied spirits (where the work of qualification is carried over from this life and continued), but a gathering place, as it were, of those beings who have left this earth well-fitted for work on higher levels, and who no longer need a physical body to aid them in Nature's work. These can and do help us irrespective of our asking, although the raising of the mind or heart may, no doubt, call into action certain forces, and strengthen the current of attraction, thereby hastening the union of the Higher with the Lower.

So God speed you in your work, and put into your heart means by which He can reach His own.

Dr. Ellinwood, in an Introductory Note to Dr. Nevius' 'Demon-possession,' reviewed last week, says,—'Hypnotism, making allowance for a thousand extravagances which have attended it, does seem to show that one strong and magnetic human will may so control the mind and will of its subject as, by a mere silent volition, to direct his words and acts. Who shall say, then, that a disembodied spirit may not do the same?' That question is of profound interest and value. We are, of course, familiar enough with it, but we are convinced that it is not sufficiently remembered; and that the suggested consequences are not sufficiently grasped.

Dr. Ellinwood adds:—"Professor Shaler of Harvard, in his 'Interpretation of Nature,' has pointed out the fact of a strong reaction against the materialism which seemed confident of dominion a few years ago. Certain biological investigators, flushed with the success of their researches, were very confident that if they had not been able to discover the human soul with the microscope, they had at least identified it very closely with the substance of the brain and nerves. But now, as the professor shows, science is beginning to discover realms of spirit lying beyond the physical, and of which we have as yet but the barest glimpses of knowledge. Evidently human research has not yet finished its work and is not ready to rest its case upon any dogmatic verdict.'

Well said! but then the gentle creature, not quite able to see his way, begins to mumble about 'the vagaries of Spiritualists,' and to follow Dr. Nevius in just missing the key. It really is difficult sometimes to comprehend the ways of 'Providence'!

'The Inquirer,' under the heading of 'A Materialist Prayer,' prints the following:—

A singular story is told by the Rev. H. P. Hughes in the 'Sunday Magazine' which is intended, we suppose, to commend prayer to his readers as a materially advantageous exercise. The West London Mission being very short of cash, Mr. Hughes held a midnight prayer meeting, 'imploping God to send us £1,000 for His work by a particular day.' Some of his friends were quite confident of the result, but Mr. Hughes has the grace to confess that he had some qualms in thus putting God to the test, or, as he says, he only 'believed with trembling.' However, the money came to hand by 'the particular day,' and 'in very extraordinary ways.' For some time, the amount sent in stuck at £990; and, says Mr. Hughes, 'I confess that as a theologian I was perplexed.' Then he discovered a mislaid letter containing the ten pound note requisite to make the exact amount asked for. He adds that this may be described as a coincidence, but 'all we want is coincidences of this sort. The name is nothing, the fact is everything, and there have been many such facts.' As a side-light upon the psychology of the 'evangelical' mind this story is unique. The spectacle of a Christian leader converting prayer, which should be a purely spiritual communion with the Father of spirits, into a specific appeal for gold is pitiful in the extreme. We should like to know what Mr. Hughes's friends of the 'Free Churches' really think of the story.

We hardly know which puzzles us most—the story or the criticism. Perhaps it is our hardness of heart, but we find it difficult to believe in these stories about praying for specific things—£1,000, potatoes, blankets, boots, or coats—and getting them. And yet Dr. Barnardo reports dozens of such cases which 'coincidence' can hardly cover. Mr. Stead accounts for it all, in his splendid stick-at-nothing way, by assuming the existence of a sort of spirit-telephony. Hard, strong, believing prayer, he says, 'rings up' the angels, and they have to set to work, by 'suggestion,' to get the thing done. That seems all right enough, but it is difficult to believe it. It seems too good to be true.

And it is just there we come up with 'The Inquirer's' trouble. This sort of thing, says 'The Inquirer,' is 'pitiful in the extreme.' We really don't see why. It is, indeed, 'pitiful' enough if we feel quite certain it cannot be. But if it is true that the angels can help us, why not ask them? and if we ask them, why is this 'pitiful in the extreme'? We admit that this might weaken the sense of responsibility, and start us in wrong directions; but time alone could show how far this would discredit and discount angel-help. Is 'The Inquirer' quite sure that its contempt is not the product of its unbelief in angels altogether?

But what interests us is—Is Mr. Hughes' story true? It looks enormously circumstantial, and seems to shut out mere 'coincidence.' Anyhow, we are for finding out all we can, and are willing to adjust ourselves to facts, whatever they are. 'The Inquirer,' if true to its name, will go with us in that.

We have received a copy of 'The Wallasey and Wirral Chronicle,' containing a long notice of a visit to Daulby Hall, Liverpool. The president happened to be Mr. Lamont and the speaker Mrs. Green, of Heywood. The report is rather instructive for two reasons—first, because, notwithstanding the strong bias of the reporter against Spiritualism, he gives a very fair and a really interesting summary of Mrs. Green's address, of which, generally, he says that it was 'an appeal to those feelings of affection which would have its effect upon almost any audience'; and second, because the clairvoyant descriptions which followed seemed to very seriously disgust him. He says of this part of the proceedings:—

I will not inflict upon my readers an account of the clairvoyant performance with which the meeting was brought to a close. To pretend to see, amongst an audience like that which filled the Daulby Hall on the night in question, the forms of those who, long ago, had 'shuffled off this mortal coil,' to describe their dress, the colour of their eyes and hair, the diseases from which they had suffered, and their attitude towards those whom they were supposed to attend, may, surely, without injustice, be described as a pitiable exhibition of credulity, if not a contemptible and ludicrous example of intellectual imbecility.

The reporter appears to be perfectly sincere and fair-minded. It is interesting to know how our proceedings look to such men.

'Occult Science' is a new quarterly, published by 'Light of Truth' Co. (Columbus, U.S.). The first number is somewhat attractive for our old friend, 'the general reader,' consisting as it does of brief extracts, rousing narratives, and interesting portraits. The price is only ten cents.

'The Popular Journal' for February 20th has a long and appreciative article on 'What is Spiritualism? Its beliefs, phenomena, and adherents.' We are bound to say that it is extremely fair and serious, but are afraid we must frankly add that it is rather crude and just a little juvenile. Still it is another indication of the fact that people want to hear about this 'exploded' and still fascinating 'delusion.'

LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of Members, Associates, and friends of the London Spiritualist Alliance, Limited, will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on *Friday next*, March 19th, at 7 p.m. for 7.30 p.m., when an address will be given by Mr. C. W. Leadbeater on 'Sources of the Information received from the Unseen.' Mr. Leadbeater is not only a clever writer and an able speaker, but he is also an astute reasoner, so that whatever he may say will be worth hearing. We may, or we may not, agree with him on all points, but it will certainly be to our advantage to know the best that can be said on matters upon which we may differ.

LONDON SPIRITUALIST ALLIANCE, LIMITED.

ANNUAL REPORT OF THE COUNCIL.

The following is the Report of the Council for the year ended December 31st, 1896, presented to the members at the recent Annual General Meeting:—

The Council, in presenting the first Annual Report of the London Spiritualist Alliance, Limited (being the thirteenth Annual Report since the establishment of the Society under the name of the London Spiritualist Alliance), have much pleasure in recording the fact that the year which ended on the 31st of December last was marked by the accomplishment of much satisfactory work, the addition of many new Members and Associates, and an increasing appreciation of the Society's valuable library.

Perhaps the most noticeable feature of the year was the registration of the Society on the 19th of August last, under 'The Companies' Acts 1862 to 1893,' by which the Alliance was placed under a fixed and well-defined constitution, and became legally entitled to hold property and receive bequests. The new constitution, moreover, practically places for the first time the absolute control of the Society in the hands of the members, who will henceforth have the right to decide by whom they shall be represented on the Council—a right which, it is hoped, they will not fail to exercise in accordance with the Society's Articles of Association. By those Articles the Members of Council, as it existed at the time of incorporation, are continued in office until the first Annual General Meeting, in March, 1897, when they will be eligible for re-election.

Several friends and co-workers have during the year passed on to the higher life, including Isabel Lady Burton, Madame Schweizer, Mr. P. H. Nind, Mr. W. Arbuthnot, Mr. Thomas Grant, Mr. Thomas Sherratt, Mr. Rees Lewis, and Mr. W. Jenner Champernowne. To their surviving relatives and friends we tender our sincere sympathy under their temporary loss.

The usual periodical Assemblies were held during the winter months in the French Drawing Room, St. James's Hall, and it is satisfactory to note that the attendance afforded evidence of an increased interest in the proceedings. Addresses were given during the season by Mr. G. Horatio Bibbings on 'The Testimony of the Ages to Modern Spiritualism'; by Mrs. H. T. Brigham, of New York, in reply to questions submitted by the audience; by Mrs. H. M. Wallis, on 'Spiritual Gifts'; by Mr. Thomas Heywood, on 'Obsession'; by Mr. Richard Harte, on 'The New Spiritualism'; by Mr. Herbert Burrows, on 'Science and the Life Beyond'; and by Mr. F. W. Thurstan, M.A., on 'Psychical Powers, with Suggestions for their Development.' Social meetings were also held from time to time, designed to promote friendly relations amongst the members and to afford opportunities for interchange of thoughts on subjects of mutual interest. At these gatherings illustrations of psychometry and clairvoyance were given by Mrs. Vincent Bliss and Miss Rowan Vincent. To all these friends we desire to express our cordial thanks for their kind assistance.

It may be useful to remind the members of the Alliance that next year (1898) will be the jubilee of the birth of the movement known as Modern Spiritualism, and that a suggestion has been made that the occasion should be celebrated by a Congress of British and Foreign Spiritualists, to be held in London. The matter has been well considered by the Council, and they have been in correspondence with many of the leading Spiritualists at home and abroad; but beyond this they have hesitated to go, in view of the fact that they are, in compliance with the Society's Articles of Association, about to retire from office, and deemed it imprudent on their part to commit their successors to any definite decision in the matter. But whatever may be the result of the election at the Annual General Meeting—whether the present Members of Council are re-elected or whether they are replaced by others—it is important to bear in mind that if the Congress is to be convened there is no time to be lost, that the work must be vigorously pressed forward at once, and that all Spiritualists at home, both in London and the provinces, should be earnestly invited to give their cordial co-operation, that a fitting reception may be accorded to the friends from abroad.

Members will be gratified to learn that the Council have completed arrangements for the holding of a *Conversazione* in St. James's Hall on the evening of Monday, March 29th. These

arrangements would, perhaps, have been more properly left in the hands of the new Council about to be elected, but it was found necessary to fix the date to suit the convenience of the distinguished gentleman who has kindly promised to address the meeting.

In conclusion, we confidently appeal to the work of the past year in all its various departments as a title to the confidence of members and to a continued and increasing support.

Signed on behalf of the Council,

E. DAWSON ROGERS, *President.*

February 8th, 1897.

A MESMERIC SEANCE BY M. DE ROCHAS.

WITH NOTES BY 'QUÆSTOR VITÆ.'

(Continued from p. 117.)

The experiments above recorded show that the form which is intromitted into the astral plane is not man's 'spirit,' as is generally supposed, but is a de-doubling or exteriorisation of a portion of man's vitality, leaving still sufficient vitality in his organism to maintain its vital functioning and its consciousness. It is because man's vitality (the Universal element) carries both substantiality and consciousness, or soul and spirit, or sentience and intelligence, that his vital double is enabled to perceive and feel. As the double remains connected with man by a vital circuit or current, the experiences of the double are transmitted to the man and react in his intra-normal perception, and are consequently conditioned thereby; conditioned by the fact of his being embodied, and by the quality of his vital self or soul. The perceptions of the subject who relates the astral plane from embodied perception (through the double) *i.e.*, from 'below,' are consequently not reliable. The astral plane presents a different appearance and meaning when viewed from a higher level by a double of higher degree or mode than the astral. But all perception of discarnate states by incarnate perception, is conditioned by that fact. The appearances presented by the same surroundings to incarnate perception differ from those presented to discarnate perception. Consequently the whole of the occultist's perceptions of these inner planes are conditioned in this way by the 'categories' of the mind.* So also were Swedenborg's descriptions. He could, in fact, never see the physical planets he is supposed to have described, but saw the planets as presented to intra-normal perception. To have seen the physical planets, his double would have had to be materialised on them. This mistake is very general. Many sensitives claim to have visited other planets. They have only visited the astral plane of those planets. Similarly the heavens and hells Swedenborg described were those of our normal social life, as seen by intra-normal perception, through his travelling double.

The projection of man's double is in fact but a projected extension of his percipience and sentience; of that element which constitutes those faculties in his self. It is incorrect to apply the term 'spirit' to this projection (whether from incarnate or discarnate selves). That term more correctly applies to his thinking principle (as Hegel has used it), while his vital self or Ego might be termed his soul, were it possible to separate these. But they are only logically distinguishable, and are really inseparable. The functioning of perception and of feeling, whether in his double, or in his self, implies the presence of both spirit and soul.

It is true that the real inner man (ever invisible to us here), the vital etheric self who leaves the organism at death, remains conscious in the intra-normal (astral) earth-plane for a time and may be seen by clairvoyant sensitives or lucid-subjects, sometimes. But the more spiritually progressed the man is, the shorter is the duration of his remaining in that state. He falls asleep. *i.e.*, he goes through a process of reconstruction called the second death, and re-awakens disrelated from earth and related to the first truly spiritual state (being re-constructed in vitality carrying a different octave of vibrations). This sleep of the second death may last a very short or a long time, according to the state of the self. And while asleep (as in a trance)

* The synthesis of apprehension constituting the form of the experience is governed not only by the Kantian categories but by the life-quality of the individual (and of his double), which varies in individuals, being determined by the special hierarchy (function, organ) in the Solar-Self from which they emanate, and with which they remain invisibly connected, representing variety in unity.

he may be acted upon as a subject and his double may be projected for him by higher operators. The experiences so acquired may, perhaps, be better described as dreams, than as self-conscious experiences.

The vital self who leaves the organism at the death of the latter, is similar to the double which is projected from it in intromission during life here, but takes with it the whole of its vitality from its organism, instead of leaving some behind it, as occurs during intromission. The projected double is part of the self; the form which leaves the body at death is the whole of the self. But neither of these can be correctly termed a spirit. Discarnate man takes his soul with him as well as his spirit. He would more correctly be described as a spirit-soul, or thinking soul, consequently, or as a self.

Readers of 'LIGHT' know that a vital double in a higher mode than the astral, may also be projected from man and intromitted into the plane or state of spiritual personal existence, which succeeds to the second death, and which has been called Devachan and Yetzirah. This occurs only in connection with sensitives who have passed through a process of suffering and sorrow here, representing an equivalent transmutation or refining during this life, to that occurring at the second death.

Similarly the doubles of the selves occupying that plane are projected to our astral plane sometimes. But it is a state of personal divided being, and limited knowledge and faculty.

There are still two yet higher doubles which may be exteriorised from man and intromitted to their correlative planes or states in our universe which have been called Briah and Atziluth by the Kabbalists, but which may preferably and more understandingly be described as states of individ(e)uality and identity. But the unfolding of these degrees in man entails disciplinary suffering or 'dying' in this life equivalent to the death or change which accompanies the passage to the successive state and plane; a dying to competitive personal self-interest and self-prominence; a dying to self-inflated assertiveness and birth into humility; a dying to revolt and birth into resignation and surrender; a dying to the will of the personality and rebirth into identification with a larger, broader, integral will; an effacement and surrender of self, such as is implied in the words, 'Thy Will, O Father, not mine, be done.'

All these doubles are constituted of vitality in consecutive degrees, or modes, or octaves of vibration. The higher the degree or mode of the double, the more perfect is its consciousness. In the higher modes the knowledge exists of the dual functioning of experience; of experiencing in the double in an inner plane and surroundings and relations, while simultaneously experiencing in the body and, it may be, describing, through the body, the relations and experiences of the vital double in an inner plane.

In the lower astral double this connected distinguishing of simultaneous double-experiencing, rarely functions. The experience of the double is usually discreted, and pertains to a secondary memory chain, the normal self being entranced. Sometimes, however, this distinguishing functions, and the astral form even visits the same plane (intra-normal and *not* physical) of other planets. The process by which so-called spirit forms are projected to our intra-normal (astral) plane is the same as that by which our doubles are intromitted into inner planes. There is but one process, and the experiments of M. de Rochas illustrate the process. The spirit forms (so-called) that are projected here from higher planes are the representative vital doubles of those spirits, as are our vital doubles which are intromitted into those planes. It is one and the same process. And it always implies an operator acting on the subject. The apparitional form is de-doubled, exteriorised, and projected from the subject-self by the application of an interiorising vital stimulus or circuit, communicating the necessary vital supplementation, for exteriorisation to be effected. The degree, or mode, or vital quality of the double, exteriorised, is conditioned by, and concordant with, that of the vital stimulus interiorised. The quality or degree, or octave of vibrations, implicit in the interiorising vital stimulus or circuit is conditioned by, and concordant with, the state or plane occupied by the operator by whom it is transmitted.

It is no doubt difficult for clairvoyants or 'lucids' to distinguish between the astral forms of the selves which have been dis severed from their organisms by physical death and remain in the astral plane, not having yet passed through the second (astral) death, and the representative doubles of higher beings, projected into our intra-normal earth plane (astral) from higher

states, especially as the latter have to assume the conditions, appearances, &c., pertaining to the plane to which they are projected and in which they manifest (but which conditions and appearances in no way pertain to their own normal state and plane).

When the apparition knows itself to be a de-doubled representation, it implies that the subject is self-conscious of the experiences. When the double does not know itself to be such, but represents itself to be an original spirit, it shows that its real self is entranced and the experiences of the double pertain to an abnormal secondary memory-chain. Such doubles can consequently not describe their normal state and surroundings, being discredited therefrom. Their statements are unreliable and relate only to their abnormal secondary dream-state. This applies whether such forms are etherial or materialised. The real original selves of such apparitional doubles are generally asleep, undergoing reconstruction in the astral plane, and are temporally awakened into dreaming through their doubles, so to say. They may also represent selves in the personal state into which the second (astral) death entails rebirth and who may be serving temporally, as entranced subjects, to higher operators. Some of the doubles projected from that plane carry the knowledge that their experience is abnormal. The projected doubles, from the selves in the inner, higher planes above that, always carry the knowledge of dual experiencing in distinct but connected relation, *i.e.*, complete self-consciousness. They are consequently the only reliable teachers, or revealers, with regard to existence as it is in those inner, higher states.

All these doubles, and the original selves they represent, are constituted of vitality (which in itself is soul and spirit) in different modes or degrees, or carrying different octaves of vibration. It is these different octaves of vibration in the one common element that constitute different degrees of perception in selves and different related planes of being in the not-self.

The vibrations pertaining to the higher modes or octaves interpenetrate those of the lower, as is illustrated in the X rays, &c. Hence higher beings command those in lower states. But the lower, slower vibrations and perception pertaining to vitality in subordinate, denser states, cannot interpenetrate or command the quicker and more intense vibrations pertaining to higher states. Consequently the only true occultism is that which acknowledges, in reverential humility, man's dependence on the supreme beings who, as representatives of the One Universal Life, control and determine and interpenetrate this Universe, from its centre to its circumference.

MYSTERIOUS MUSIC.

One spiritual phenomenon deserves singular observation, and that is the wonder known as mysterious music—not the whistling of the wind through reeds, but most melodious, not accounted for by the echo of strains of real music which distance has strangely etherealised, but weird beyond the scope of present explanation. Music due to no ordinary source, strangely inspiring, almost hallowed, is heard hovering about a little churchyard on the south bank of the Tweed. Between the river and the church there runs the public highway, and between this road and the church there are dense trees on rising ground, through which at times the strange sounds greet the traveller. Such chords within a house must seem yet more miraculous. There is a house called Pottery House, in the Hunslet district of Leeds. In an upper bedroom there not many years ago a man lay ill, sadly stricken with rheumatic fever, and, as it seemed, at the very point of death. One night when his sister and her husband had left him for a time, they heard a sweet succession of most musical and enchantingly melodious sounds in his room. They went to him. The sufferer had listened to the preternatural sounds entranced, and from that hour grew well. This is not the only instance of spirit music, and in each recurring case the sounds thus visitant from other spheres have a harmony which seems supernal and as if the angels played. In these investigations testimony is fortified by common corroboration, and still more when wild or domestic animals join human beings as witnesses. One day many persons seated in a room in a house in Canada heard the master of the place ride swiftly up; heard, too, the dogs in the courtyard run to meet and welcome him as they always did—heard him lead his horse to the stables, then enter the house, ascend the stairs, and, having entered the library, close the door. To this room, as his arrival was quite unexpected, the others flocked immedi-

ately. No one could be seen. The master of the house was a hundred miles away. This was a phantasm of the living rather than the dead.—From 'Cassell's Family Magazine' for March.

THE MYSTERY OF INITIATION.

Of no subject is it so desirable—nay, for that matter, so absolutely necessary to the interests of the individual of to-day—to get a sound and thorough mental grasp as of the subject of Initiation. Thought now is as free as the wind. We can think whatever we like, we can say whatever we like, without fear of the jealous eye of the minister of the Inquisition, or the dread of an angry God. And even the tyranny of the modern Inquisition—Materialistic Science—is fast losing its power to daunt and repel its disciples from trespassing beyond the orthodox track. In fact, it can be said that the universal order is 'Full steam ahead!' And that we *are* going full steam ahead, no one who has his or her eyes open can entertain the slightest doubt. There still remain, it is true, benighted folk whose only mission in the world seems to be to growl, grumble, and deny, like Mephisto in 'Faust':—

I am the spirit that evermore denies.
No! say I, No! to everything that tries
To bubble into being.

The tables are now turned, and instead of being terrified at this once formidable being, we can re-echo Faust's words:—

Is it thou? thou standing there? thou to resist
The healthful energy, the animation,
The force that moves, and moulds, and is creation—
In vain spite clenching that cold devil's fist?
Strange son of Chaos, this may well move laughter.

Having got so far towards true freedom—for which we have to thank those brave men and women who, assailed by ridicule and calumny and bigotry, adhered to their convictions unflinchingly, and kept their eyes constantly onwards and upwards—let us pause a moment and cast a bird's-eye view around us.

What do we see? A chaotic condition of thought and action. I don't mean the expression 'chaotic condition' to be taken in any pessimistic sense, but rather to mark our present thought-world, out of which, I believe, will soon grow an orderly Cosmos. In the ordinary outside world, Jack is as good as his master. Purely accidental external rank is rapidly deteriorating in value. The old order changeth verily! Nothing can bolster up a pompous outside when the within is poor and feeble. Money, wealth, position, cannot hide the real shreds and rags from a cunning eye. However, not to digress into another question, let us proceed to examine the inner world of thought amongst Spiritualists, Theosophists, Occultists, Hermetists, and all the other 'ists.'

The 'chaotic condition' is equally striking. On the one extreme side, there is the demand to have no mysticism or secrecy of any sort, but to get everything into the light of modern science, and make it as plain as a hornbook. The argument is that this is the epoch of the X rays, the telephone, and the phonograph. We are not going to be frightened by bugbears which frighten children in the dark. If there is a secret behind—out with it. On the other extreme side, there is the solemn asseveration that wild horses will not tear the 'great secret' out of the bosom of its custodians. Just think of the awful consequences to the world if the 'arcanum' were publicly disclosed! It must be confessed that the latter sounds very much like pure bunkum, and one feels a certain amount of sympathy for the rebellious thought that works on Occultism, such as Eliphas Lévi's, &c., in which reference is made to the awful secret which would enable its possessor to master the world, and keep it for ever at his feet—are merely the outcome of an hysterical imagination, while the other writers keep up a 'trick of the trade' to impress and overawe the confiding disciple. And there is also a certain unspeakable disappointment when one descends from the pedestal of books to the writer himself. The awe-inspiring magician is transformed into a weak and commonplace mortal, suffering from biliousness, gout, or asthma, and the other ills that flesh is heir to.

Is it not reasonable, therefore, to ask whether, in sober earnest, there is anything in Occultism, and *What is the 'arcanum' of the Hermetists, Alchemists, and Kabbalists?* In past times, notably the Middle Ages, when the authority of the Church was supreme, there was a reason for secrecy; but

nowadays the persecution is deprived of tooth and claw ; therefore, if there is a secret, let it be divulged.

That there is a 'great secret' cannot be denied by anyone who understands what he is talking about. This 'great secret' has formed for countless ages the very core of Occultism, and will do so for countless ages to come. In a nutshell, it is the development of Spiritual Power or Will Force. Adeptship means a more exalted and sustained development of Will Force than is found in the ordinary individual. The secret is out ! Nonsense ! It is still quite as much of a 'secret' to the man in the street, and for that matter to the majority of people who read theosophical and spiritualistic literature, and even write books on the subject. To take an example. The doctrine of Jesus Christ contains the very last word on the matter. It is put before the world in a plain and straightforward manner, so that he who runs may read. Yet what has happened ? It gradually crystallised into an orthodox system of theology, the exponents of which did not even suspect that they were themselves the blind leaders of the blind, upon whom the Master poured scorn and contempt.

Let us now turn to the idea of Initiation and Secrecy. Here there has, at all events, been enshrined with reverence the grand secret of man's destiny, from age to age, in defiance of the bigot, the fool, and the knave. And, entirely apart from the historical value of Initiation, this, when properly understood and acted upon (of course, I exclude *bogus* initiations, in which the candidate goes through a form of the real meaning of which neither his initiator nor himself has the slightest notion), is the only possible method of spiritual progress. Step by step, line by line. No other science, said Hegel, has so many insults offered to it as philosophy ; and if by philosophy is meant 'love of wisdom,' we can call Occultism Divine philosophy. In every other branch of knowledge the progress of the pupil is strictly by gradation or degrees. Fancy a man who knew nothing of astronomy being taken at once to a study of the precession of the equinoxes, or a beginner in chemistry or physics plunging into a demonstration of Kepler's third law, or a delicate experiment which required months and years of practice to satisfactorily perform. This sort of thing is never done or dreamt of in any branch of knowledge except the very one in which Initiation, that is, beginning and going on from point to point, is absolutely necessary. For here we are not dealing with something to be learnt by heart from a book, but with actual practical work, every branch of which must be mastered by the pupil himself before he can possibly proceed a step in advance.

Occult Initiation is based upon the great truth that the individual can only see what is in himself, and if (as of course it is) the whole world lies covered with hieroglyphics to explain the riddle of Man and the Universe, we could not read their meaning till we developed the power of intuition, vivified the imagination, and cultivated the will.

Another great gain of recognised grades is this. What keeps us back more than anything else in the world is the indiscriminate contact with other and generally inferior ideas. Jones is aspiring upwards, but is not quite sure whether he is right, when Smith is absolutely certain that the former is quite wrong, and persuades him that he is a fool. Now, if Jones had 'girded his loins,' as it were, and not merely thought that he knew, but *knew* that he knew, however small his knowledge was, he would be able to guard it intact, and then proceed another step onward. This is the real meaning of Initiation—proceeding step by step—building on foundations so solid that 'the gates of hell shall not prevail against them.' By proceeding in this way, force is husbanded, instead of being aimlessly dissipated in reading and talking on subjects which are now far out of our reach, though the time may come when we shall understand them plainly.

Is secrecy necessary ? It all depends upon what is meant. To write or talk in a manner which makes it all but impossible to get at the meaning is no longer necessary. In fact, it is, at bottom, due to want of clearness of thought in the writer or speaker, and is a sign not of strength but of weakness. But if by secrecy is meant discreet silence on points which your interlocutor cannot possibly grasp, then the experience of all Occultists without a single exception is that it is wise and necessary, for the capacity of the receiving vessel is all important. And besides, Nature tolerates no leaps and bounds. Normal growth is the harmonious development of the whole man, so that every step forward should make a stronger, wiser and nobler being.

ARTHUR LOVELL.

BEQUEST TO A SOCIETY OF SPIRITUALISTS.

THE WILL DISPUTED.

A case was heard last week in the Probate Court involving the question of the validity of a will in favour of the Society of Spiritualists meeting in Whalley-road, Accrington. The action had reference to the estate (amounting to between £500 and £600) of the late Mary Parker (*née* Eastwood), a widow, formerly residing at Burnley-road, Accrington, and at one time a well-known soprano vocalist in Accrington, who died on August 4th, 1896. The plaintiff, Mr. Albert Wilkinson, a commercial traveller, of Addison-street, Accrington, is an executor under the will, dated July 31st, 1896, which he propounded. The defendant, Israel Eastwood, a brother of the deceased, pleaded that the will was not duly executed, that deceased was not of sound mind, and did not know and approve of the contents of the will.

Counsel for the plaintiff stated that the husband of the deceased died some years ago. Testatrix was somewhat eccentric, and it appeared that she changed her place of residence from time to time. She had said she would never leave her money to the defendant, for after the death of testatrix's brother Amos she and defendant quarrelled over his money, which finally was all expended in litigation. In July last year, when testatrix was about sixty years of age, she made the acquaintance of a Mr. and Mrs. Laxton, with whom subsequently she lived until her death on August 4th. For two or three years before testatrix died she was in the habit of attending the meetings of a Spiritualist society in Whalley-road, Accrington. Mr. Laxton, her landlord, was a member of this body, and he introduced her to the plaintiff Wilkinson, who made her will. Under this document she left nearly the whole of her property to the society, to help that body to purchase a building to make their home.

Albert Wilkinson, the plaintiff, gave evidence as to the conditions under which the will was made. He admitted he was the leader of a Spiritualist society, which was supported by voluntary contributions only. Plaintiff further admitted that he made the will. All the witnesses to the deed were either members of or visited this particular body of Spiritualists.

John Laxton stated that the testatrix lived at his house prior to her death. He was one of the witnesses to the will, which was first signed, after it had been drawn up, by the testatrix in the presence of the witnesses, including himself. Testatrix was only in the house about three weeks before she died. The first week she took to her bed and remained there till the end. Medical attendance was called in before Mr. Wilkinson drew up the will, which he (Wilkinson) read over twice before it was executed.

Mrs. Laxton, wife of the previous witness, stated that after the will was executed the testatrix said she was glad now she 'had put her house in order.' At the time the will was executed Mrs. Parker (testatrix) seemed to be in full possession of her faculties.

Dr. Hanna, practising in Accrington, stated that he saw the testatrix on July 31st, when, although she was suffering from severe heart disease, she was perfectly clear in her mind.

Other evidence was given to the effect that testatrix had made six wills since June, 1893, most of which, it was said, were in favour of the person with whom she happened to be staying at the time.

The case for the defence, as stated by counsel, was that deceased's mind was affected, and that a medical witness of high position in Accrington, who had known her for a long time, formed such a strong opinion of her state of mind that he was prepared to give a certificate to have her taken care of. For years she had been of a peculiar, roving, rambling disposition, of no consistency of purpose ; and one gentleman, a solicitor of long standing, would tell the Court of no less than seven different wills which she had made, and which he drew up to humour her. Deceased used to roam about, and was often found in a deplorable condition. In May, 1896, she was found by the police in an exhausted condition.

Evidence was called in support of the allegations of eccentricity and delusions, and Dr. Geddie, of Accrington, who had attended deceased during her last illness, went so far as to say that in his opinion she was insane, and, had he been asked, he would have given a certificate to that effect.

Notwithstanding this conflict of evidence, a verdict was given for the plaintiff, the jury finding that the will was duly executed, and that deceased was of sound mind at the time.

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EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

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IS IT TO BE PROMOTION?

Many of our readers are aware that in a very short time our old familiar '2, Duke-street' will be, for us, a thing of the past. The house is sold, and, whether we like it or not, 'The London Spiritualist Alliance' and 'LIGHT' have to go elsewhere. For some reasons we are sorry. Old associations go for a good deal, and, though we have never felt, especially of late years, that the rooms were in any way worthy of the Cause, we were fairly content rather to 'bear the ills we have than fly to others that we know not of.'

Still, on the whole, we believe the push out is best, both for 'LIGHT' and for The Alliance. It is just possible that we had settled a little too deeply into an old groove: at all events, if anyone said so we should not try to refute it; we should not even contradict it. What we shall do is to invite everyone to rally round, that we may 'go out with joy and be led forth with peace.' Specially to those who, on the one hand, think change dangerous, or to those who, on the other hand, desire to see us more militant, we say,—Here is your chance: you may never have one like it again: let those who fear, do what the wise man always does,—take care to do all that is needed to make his fears false prophets; and let those who call for advance, stand clear of all hindrances and rally round, in order to put heart into those upon whose shoulders just now will be the burden of a serious if not heavy responsibility.

As we have repeatedly said, both 'LIGHT' and The Alliance want better and worthier premises. It has never been any joy to us to depreciate our own nest, but we could never honestly deny that it was inadequate and even shabby. We are not forgetting that, with all their drawbacks, good work, valuable work, immortal work, has been done in these two dull rooms; and, considering the prevailing ignorance and opposition, it has been something to have had, all this time, a 'local habitation and a name': but no one will deny that the 'local habitation' has not been worthy of the 'name': and, to tell the truth, we shall be glad to be better housed by the time we hold our International Congress. Something a little worthier of London and of our Cause should be got ready for our distinguished visitors.

We start with one advantage: we know precisely what we want. We want a central location in the best available thoroughfare, as near to Trafalgar-square as possible. We want a shop on the ground floor, in the window of which we could display our books, our papers, our pamphlets, and our advertisements. We want a presentable reception-room

a reasonable office, a thoroughly good Library and Reading-room, and a séance-room. If possible, we also want a lecture-room, to hold at least a hundred people. It is purely a question of money. With true British practicality we are all going to keep Royalty's record by helping ourselves to what we want, or have a fancy for: and the majority, we are glad to say, favour the giving a lift to all the Institutions which provide for healing the body. Quite right: but are there not some people who will be as willing to help an Institution whose aim is to comfort and heal the spirit? Will any one or will any number of people combine to endow The London Spiritualist Alliance with only an extra £100 a year, or with £100 a year for ten years? That small addition to its funds would probably make all the difference, and enable it to firmly plant itself in London, with a full programme of work.

The Incorporation of the Alliance has, for the first time, cleared the path, so that without any fear of molestation or loss of any kind, we may experiment to our heart's content. Having, with difficulty, reached this position of security, a corresponding duty has come home to us. The need of the hour is mediums. Well, then, let us forthwith add to our past programme a prudent but persevering attempt to encourage mediums to develop and serve under the protection and guidance of The Alliance. We are persuaded that in this direction is to be found at once the most practical and the most useful undertaking. We should like to see the day when young mediums, or beginners who are not young, will naturally turn to The Alliance for fostering sympathy, for patient investigation, and, if necessary, for kindly protection. That ought to be, and it might be. Why cannot we say—*It shall be!*

It really comes to this;—Do we believe what we profess to believe? or, to put it less invidiously, do we actually realise what our belief involves? We have a good deal of sympathy with Mr. Stead's 'Julia,' who, when he made excuses for some of his own lapses in continuity and zeal, collared him in this effective way:—

Yes; I know all that. But what does it all come to? Nothing at all.

Nothing at all. Anyone who allowed himself to be deterred by such excuses would never achieve anything. Now what I want you to brace yourself up to is to answer this question—Is the establishment of an assured and verifiable mode of communication between us and you an object worth trying for? Is it not the one thing of all other objects best worth trying for? What other object is so important as to prove beyond all doubt that all that the saints and sages have taught is true, that when the body is put off the spirit lives, that when men 'die' they begin a new life which is not cut off by any impassable abyss from yours? And what I want you to do is to put this question fairly and squarely to your conscience. And then, having answered it, act. Do not say, 'Yes, it is the most important thing,' and then subordinate it to the most trivial. Don't say, 'Yes, I think this is the supreme thing mankind needs,' and then leave the quest to chance or caprice. All that is not rational.

Well now, this is a vital matter for us, and just now. The challenge is forced upon us by this compulsory removal. How shall we meet it?

It may be useful here to say that at the Meeting of The Alliance, held a few days ago, the treasurer explained that the balance in favour of The Alliance, as shown in the accounts, was very largely exceptional, the result of a specially large donation and certain sales of stock which, in the latter case, could not, and, in the former, might not, occur again: so that, if we are to 'rise on stepping-stones of our dead selves to higher things,' we must have accessions of strength and courage, to enable us to do it.

'LIGHT' SUSTENTATION FUND.—The Treasurer has much pleasure in acknowledging the receipt of £7 from Mr. James Mylne, of Beheea, Bengal, and of £2 from the Misses Ponder, for the 'Light' Sustentation Fund.

THE SPIRITUAL EXPLANATION OF LIFE'S PROBLEMS.

At a meeting of the Members, Associates, and friends of the London Spiritualist Alliance, held in the French Drawing Room, St. James's Hall, on Friday evening, the 5th inst., Mr. E. W. Wallis delivered an address under the above title, Mr. E. Dawson Rogers, the President of the Alliance, occupying the chair.

THE PRESIDENT, in the course of some introductory remarks, observed that during the current session they had heard comparatively few inspirational discourses—most of the addresses had been given by speakers in the normal state. The audience would, therefore, have a change that evening, and, having regard to what they knew of Mr. Wallis, he did not doubt they would find it an agreeable one.

MR. WALLIS then delivered the address of the evening.

The central fact of Spiritualism, he said, was intercourse with the so-called dead, the proof that man as a thinking, conscious, intelligent, moral and progressive being continued his life and the process of education after the death of the body. It was unnecessary to refer to the evidences in support of that contention, to cite the witnesses, who were well known, and whose testimony was equally well known; but he would invite attention briefly that evening to the consideration of some facts or issues involved in that fundamental affirmation. If man lived after the death of the body, he did so by virtue of the fact that he was adapted and naturally fitted to continue to live. Such a life, sequential and progressive, as Spiritualism had revealed, was not dependent upon any mode of faith, any special Divine favour or any attempt to win sanction from the Supreme. If man were immortal in the sense that he did not die with the body, but continued to live, then immortality, as a fact in the economy of the Universe, was natural and not supernatural. Again, Spiritualism had made man aware of the fact that he was a spiritual being *now*, possessing certain powers which might be intelligently cultivated and employed, and that by careful study and concentration of his energies to a given point the spiritual man might obtain entrance into the spiritual realms, and might become, more or less, a spirit amongst spirits even while connected with the body. These psychical powers, cultivated intelligently and perseveringly by the direction of the energies and thought-life of the individual, helped to make manifest the nature of those spiritual gifts which had been so frequently spoken of, and so little understood; and one might be pardoned, perhaps, for referring to the fact that from the plane of external consciousness, where man the spirit, so deeply immersed in the senses and held captive in the cell of the body, but dimly grew conscious of those possibilities of his higher self, ascending through dreams and visions through physical demonstrations which appealed to his external perception—from these, rising to the plane of conscious exercise of psychometric, clairvoyant, and clairaudient powers, there came to-day a continuously increasing body of testimony and of individual experience which went to substantiate the claim with which modern Spiritualism had made humanity familiar. Spiritualism claimed that man was a spirit *now* as much as ever he would be, that whatever possibilities, faculties, or capacities might be unfolded or enjoyed by him when he reached the emancipated existence beyond the tomb were already dominant in his nature, requiring only to be known and called into active exercise to enlarge the sphere of his conceptions and perceptions and to open up a hitherto unknown field, not only of research and knowledge, but of power and beauty, wherein the wise and pure in heart might gather the blossoms from the gardens of infinite wisdom and love.

On the external plane, the problems of life that faced man were to him important, because they involved so many considerations which were inextricably bound up with his well-being here and his progressive happiness hereafter. In the first place, then, what had the spiritual explanation to say in regard to individual, personal, conscious life here and now? If Spiritualism concerned itself only with the state of the departed and the intercourse with the friends gone before, however encouraging and helpful such intercourse might be, Spiritualism as a philosophy would be inadequate to meet the requirements of humanity, because man as a spirit being had certain responsibilities, was under certain obligations, and whatever enlarged his knowledge regarding his future life must at the same time be applicable to his present state and help him to live in this world. It had been

urged against Spiritualists that they were so immersed in intercourse with the departed that they forgot the practical concerns of every-day life. That was certainly not true of those Spiritualists who had entered into the arcane realm of principle, and had sought to understand the purport of the message which the spirit world endeavoured to convey to humanity on the earth. That message was a message of explanation, warning and admonition, explaining the fact that man was at present a spiritual being, but more or less ignorant of his true nature. The experience and discipline of ordinary, daily, physical life might not be evaded by those who sought to attain true spiritual dignity and freedom. It was not cloistered virtue which was true virtue. True virtue rather belonged to those who had learned to be in the world, and not of it; who did not seek to shirk the duties or responsibilities of the outer life, nor to develop their spiritual nature at the expense of their physical well-being.

What was life? It was the great riddle, it was the Sphinx of the Universe. One fact had become clear. Modern science had demonstrated that all life proceeded from antecedent life; that, consequently, life must be all pervasive, a Divine Energy which was operative everywhere, and that all formations and all organisms were the result of that life-activity. And, so far as could be judged, life in its essential nature was the same everywhere, the difference and the degree of manifestation, and the varying modes of expression being dependent upon the conditions which life, climbing upwards, is ever affecting and improving; so that the evolutionist who traces the successful march upwards towards the highest expression of life-potency is able to point to the successive conquests which the life-energy has made over matter and the limitations of matter.

Man, said the lecturer, might be regarded as the centre of the Universe, the interpreter of the phenomena of life; and all life organisations bore relation to man, who represented, so to speak, the flowering-out of the century plant. His intelligence was the result of countless ages of evolutionary, progressive unfoldment. Man the spirit expressed himself through the physical body, and was all the time struggling towards a higher and more perfect manifestation. All right-minded thinkers recognised that earthly life did not offer to any human being either the scope or the surroundings favourable for the manifestation of what he feels is in him. The mind of man was intuitively conscious of imperfection and incompleteness. This was one of the evidences of the soul's recognition of its birth and destiny. Some, however, had assumed that this dissatisfaction and self-condemnation were evidence of a depraved and fallen nature; but if man were totally depraved he would never realise that he ought to attain a higher standard of life. One of the problems of life, then, might be said to consist in the difficulty which man found in fulfilling the duty which he felt was laid upon him to make the outward and visible expression of his nature as far as possible a correct representation of the spiritual purpose, the higher thought, and the nobler power within. All life, then, for the individual at least, consisted in the conscious experience and the effort he made to understand and give expression to his true self. Yet when one summed up the total of experience of the personal life, one might ask, 'Is life worth living?' And the answer must be that only that is worthy which is permanent, which is spiritual; and, consequently, the formation of character, growth in goodness as well as knowledge, the development of purity, sympathy and kindness—these constituted the unfoldment of the gifts and graces of the spirit, and men, becoming conscious of their dignity and spiritual greatness, as heirs of eternity, learned the true explanation of the problem of existence.

(To be concluded next week.)

LONDON SPIRITUALIST ALLIANCE CONVERSAZIONE.

For the approaching Conversazione, tickets of admission for self and friend will be sent to every Member of the Alliance and to every Associate. Each Member may also have *one additional ticket* for a friend, on application personally or by letter, at the office of the Alliance, 2, Duke-street, Adelphi. This privilege, however, cannot be extended to Associates. For further information our readers are referred to the announcement in our advertising pages.

'THE FATHOMLESS MYSTERY OF LIFE.'

We quote the following from an interesting article in this month's 'Strand Magazine,' descriptive of the recent wonderful advances in the application of electrical waves to the transmission of telegraphic signals without the use of wires—though water, walls, or even mountains may intervene :—

It really seems that some Columbus will soon give us a new continent in science. The ether seems to promise fairly and clearly a great and new epoch in knowledge, a great and marked step forward, a new light on all the great problems, which are mysteries at present, with perhaps a correction and revision of many accepted results. This is particularly true of the mystery of living matter, and that something which looks so much like consciousness in certain non-living matter, the property which causes and enables it to take the form of regular crystals. Crystallisation is as great a problem as life itself, but from its less number of conditions will perhaps be easier and earlier attacked.

The best conception of living matter which we have at present, completely inadequate though it be, is that of the most chemically complex and most unstable matter known. A living man as compared to a wooden man responds to all kinds of impulses. Light strikes the living eye, sound strikes the living ear, physical and chemical action are instantly and automatically started, chemical decomposition takes place, energy is dissipated, consciousness occurs, volition follows, action results, and so on through the infinity of causes and infinity of results which characterise life. The wooden man is inert. There is no chemical or physical action excited by any impulse from without or within. Living matter is responsive, non-living is not. The key to the mystery, if it ever comes, will come from the ether. One great authority of to-day, Professor Oliver Lodge, of the University of Liverpool, has already stated his belief that if the ether and electricity are not one and the same, the truth will ultimately be found to be near that statement. If this be true, it will be a great, a startling key to the now fathomless mystery of life.

So also with regard to that question which is the field of so much inquiry in the Psychical Societies of England and America, the transference of thought. Thus far there is no experimental basis on which one can definitely say that an impulse from one brain affects another over indefinite distance. The belief that there are such things as thought waves is, however, held by many intelligent thinkers, and as soon as someone appears who is ingenious enough to subject the human brain to mathematical conditions, the silent influence of brain on brain may not only be established as a fact, but measured in its extent.

If thought waves exist they are unquestionably ether waves, and in this connection the latest work of Dr. Ramon y Cajal, the world's greatest authority on brain action, is full of interest. He has come to the conclusion that the communication between the brain-cells does not take place by conduction but by induction. Nerves, known to be excellent electrical conductors, were supposed to bind all the thought-cells into a related dynamic whole, but it now seems as if the impulses flashed from cell to cell, instead of being conducted, and the corollary is certain to be suggested—if they flash from cell to cell, why not from brain to brain ?

And so, too, with the deeper and higher mysteries of post-mortem human conditions. Faith needs no facts to support it, but scepticism is as old as religion, and the conflict between them is as natural as life itself. The great concepts of religion are felt to be true, and it is the natural desire and effort of many minds to prove them true by the ordinary methods of proof. Man and the microbe seem to be disturbingly equal in importance, when viewed from the infinite, the absolute standpoint, but man will never submit to this apparent equality, and man will never rest till he has proved it false. In the ether the secret lies, and the present prospect is that only from the study of the ether is this desired proof likely to come.

And, with regard to this great study of the future, perhaps no better words could be quoted as a conclusion to this article than those of Professor Lodge. He said, in closing a lecture upon a closely allied subject at the Royal Institution :—

'The present is an epoch of astounding activity in physical science. Progress is a thing of months and weeks, almost of days. The long lines of isolated ripples of past discovery seem

blending into a mighty wave, on the crest of which one begins to discern some oncoming magnificent generalisation. The suspense is becoming feverish, at times almost painful. One feels like a boy who has been long strumming on the silent keyboard of a deserted organ, into the chest of which an unseen power begins to blow a vivifying breath. Astonished, he now finds that the touch of a finger elicits a responsive note, and he hesitates, half-delighted, half-affrighted, lest he be deafened by the chords which it seems he can now summon almost at his will.'

ANOTHER HAUNTED HOUSE.

The 'Standard' of Monday last published the following from its Paris correspondent :—

Twenty years ago M. and Madame Sabourault, then a newly-married couple, who took up their residence at Poitiers, first witnessed the extraordinary phenomena which still occur at their house. At Bourneau and Loudun, where they lived successively before coming to Yzeures, they were the victims of the same persecutions, the phenomena sometimes ceasing for awhile, only to recommence with renewed intensity. In this case a girl of about twelve years of age, Mdle. Renée Sabourault, seems to be the involuntary medium. In any case, it is she who is at the present time particularly persecuted. For instance, when by chance she goes on a visit to friends or relations, the phenomena follow her to the place where she may temporarily reside. The displacement of objects has seldom occurred, but fantastically-shaped phantoms have been seen more frequently, especially in recent years, by Mdle. Renée, and noises of all sorts have been, and are still, constantly heard. At Yzeures a large number of the inhabitants have heard the sounds. M. Reymond Duplautier, a barrister at Poitiers, having learned that one of his friends, M. Urbain, and several other persons living at Yzeures had heard the unaccountable sounds, resolved to go with a few strong-nerved friends to expose the fraud. They went to Yzeures four times. Generally lights were kept burning the whole night, but when that was not done the lamp was lighted on the first sound being heard. The phenomena, therefore, took place in full light. In a long, detailed account of his four visits to Yzeures, M. R. Duplautier declares that on the first occasion he and his friends heard six loud knocks on the stairs. The second night they spent under M. Sabourault's roof was a little more interesting. About half-past one o'clock in the morning a great deal of knocking occurred on the stairs, on the walls, and all around, some of the blows seeming to be struck in the air several mètres above the roof of the house. Then came scratching at a partition wall, followed by the noise of the walking of a man in a garret above, and the pattering of a four-footed animal. Immediately those unaccountable sounds were heard, M. Duplautier and his friends examined anew the rooms from which they seemed to issue, but could discover nothing which could have produced them. As soon as the door was opened the noise ceased, but began again immediately it was closed after the inspection of the room. During the third night the manifestations were very similar to those observed on the second. But on M. Duplautier's fourth visit they were for the Poitiers barrister and his friends yet more extraordinary. Some invisible hand, which from the sound might be nothing but bone, commenced knocking at a partition wall as early as ten o'clock in the evening. The questions put by M. Duplautier were invariably answered by three clear knocks and energetic scratching at the wall. After that, five hours elapsed without anything extraordinary occurring; but at three o'clock in the morning the wooden stairs were heard to crack and groan under the weight of a colossal, though invisible, being. M. Duplautier regards the phenomena as impossible to be explained by natural causes or fraud.

PROFESSOR W. CROOKES, F.R.S.

The very able Address recently given by Mr. Crookes, as President of the Society for Psychical Research, has just been published in pamphlet form, at the price of 6d. Copies may be procured from Messrs. Kegan Paul and Co., Charing Cross-road¹ W.C., or from the office of 'LIGHT.'

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street East.

TALKS WITH 'TIEN.'

THROUGH THE MEDIUMSHIP OF MR. J. J. MORSE.

QUESTION : How is it proved that there is no judgment, no sentence passed upon souls, no permanent punishment adjudged to souls, immediately after death ? Is not the hell of the Scriptures a real hell—out of which there is no redemption ? If so, how can spirits be called thence ? Or when, after death, is hell inflicted as a place of permanent punishment ? Surely all souls do not go straight to heaven ?—A CLERGYMAN.

ANSWER : The testimony of experience gives the answer to this question. It being an indubitable fact that spirits communicate with mortals, and are, therefore, able to describe their life as a matter of personal experience, it follows that their statements must be accepted as descriptive of their circumstances. Unless, then, all communicating spirits have entered into a conspiracy of falsehood they must be believed when saying that the alleged hell of the Scriptures, as supposed, is neither real nor permanent, but that it symbolises a state disciplinary, probationary, and transient. It is a state of consciousness resulting from previous conditions of living, but as all ultimately rise to higher states than those first entered upon immediately after death, though one may enter hellish conditions, the latent good in each ultimately triumphs. No soul goes to 'hell' or 'heaven,' in the sense in which this questioner uses those terms, immediately after death. Each finds the condition fitted to its needs at that time. Infinite justice does not degrade itself by inflicting permanent punishments for errors occurring during a finite career.

QUESTION : If it be true, as taught by some spiritualistic writers, that man has evolved from the lower forms of life, and has in his nature, as a result of such evolution, all the tendencies of the lower creation, how have such tendencies been conserved if man, as a conscious being, is now making his first appearance in matter ?—'PANDAVA,' SHIELDS.

ANSWER : The necessary distinction between the evolution of the first forms of man as coming from the ascent of purely animal organisms, and the subsequent growth of the race from such progenitors, must be borne in mind. The persistence of the animal qualities is due to racial heredity ; but, as the consciousness expands, such qualities have been increasingly subordinated in the race ; and as personal culture becomes a modifying influence of such heredity in the individual, the individuals of the race are able to subordinate what is called the lower appetites and instincts to the end of their subserving the purest purposes. The animal qualities are thus conserved through the law of racial heredity, and any conjectures as to man now 'making his first appearance in matter' do not appear to be more than matters of speculation.

QUESTION : For a person living far away from mediums and special means of information, kindly say what are the means, considerations, thoughts, modes of life, what study, what reading, &c., are the best to overcome the fear of the future which makes death so terrible a bugbear ? And what is the best means to overcome the vulgar terror of the ghost world which is so generally experienced in the dark, and so rarely in the broad light of day ?—A. B. C.

ANSWER : As concerns the first portion of this query, a membership in some good Spiritualist library—that attached, for instance, to the London Spiritualist Alliance—and a perusal of its catalogue would be a quite profitable course. Possibly some reader of 'LIGHT' may be able and willing to afford assistance in guiding the querist. In relation to the final portions of the question, the cultivation of a strong intention to overcome such fears, and the habit of recollecting that darkness is but a condition and does not necessarily mean that a place contains in the dark more than it contains in the light, will prove helpful. One cause of the 'terror' referred to is, however, that physical darkness—creating a negative condition—is specially suitable for some forms of spiritual manifestations ; and persons sensitive to psychic influences, but not understanding them, being affected in the darkness, may, and usually do, feel that terror which lack of experience and knowledge causes when in contact with the unfamiliar.

QUESTION : Can a medium be controlled by his own soul ?—INQUIRER.

ANSWER : The soul—that is, the real man—controls the body. Self-hypnotisation is a fact. Practically the higher self—the consciousness—can bring into play the psychical faculties.

QUESTION : Is there a spirit language ?—INQUIRER.

ANSWER : There are innumerable forms of language and methods of communication between spirits, in spirit life.

QUESTION : Professor Crookes experimented with psychic force. Manifesting spirits may be supposed to use that force for their manifestations. An Italian scientist suggested that it should be called *ectenice* force, from a Greek word meaning 'extension,' to indicate the power exerted when the mind acts at a distance, and Mr. Crookes himself thought this to be a better name for it. So do I, because this name points more to a force developed outside of the body. Would 'Tien' kindly give his opinion about this : Are few, many, most, or all of us in possession of *ectenice* force ? By what training or other means could an individual possessing only a little or none of that force augment it for demonstrating even weak effects at a small distance from the body—say on a delicate balance ?—'ECTENIC.'

ANSWER : The possession of this power—ectenice, psychic, or magnetic force—is primarily a question of hereditary endowment as to its possible quantity, and is, therefore, to an extent a matter of constitutional possession. To test its presence, use a magnetoscope, or the ring and glass experiment, or planchette, or ouija, or sit in a circle for physical phenomena. To raise a weak flow of this 'force,' persist with those experiments most easily obtained ; but such persistence may result in the exhaustion of the force, if the person is not greatly endowed therewith. Spirits use this force for the production of objective phenomena by extending it, and directing its movements by their will power.

QUESTION : It is a generally admitted fact that our physical organisms are constantly disintegrating, and that in about every seven years we have entirely changed every atom of our bodies. If this be true how is it that—amid all this change—we still retain our characteristics of physical formation, birth-marks, deformities resulting from accidents, and other special and peculiar personal features ?—'PANDAVA,' SHIELDS.

ANSWER : The processes of atomic displacement and replacement which accomplish the disintegration referred to, are, relatively, so gradual and minute, and the natural tendency so strong for the new particles to form on the lines of those they push out, that, speaking generally, the appearance of continuity in form, feature, marks, and so on, remains unbroken. As a matter of fact, this appearance is deceptive, as a careful examination would reveal many modifications, which would be more strikingly emphasised by a microscopical examination ; while, further, the amount and character of the influence exerted by the mind upon the body—with regard to a man's own consciousness and thought of what his body is like, as determining its conformation, &c.—is still a question but little understood by either physiologists or psychologists. The question involves too many abstruse considerations to be dealt with as it deserves in this connection.

[Our friends will oblige by putting their questions in as concise and pointed a form as possible. It is not well that a question should include so many side issues as to involve the necessity of an elaborate essay in reply.—ED. 'LIGHT.']

SPIRITUALIST MARRIAGE AT PENDLETON, MANCHESTER.

On Wednesday, the 3rd inst., the Pendleton Spiritual Church, Cobden-street, was the scene of an interesting and, as far as Manchester is concerned, an almost unique ceremony, viz., a marriage on Spiritualist lines and by a Spiritualist medium ; the bride being Miss Mary Holt, and the bridegroom Mr. James G. Moulding, both of Pendleton. The service, which was conducted by Mrs. E. H. Britten, assisted by Mr. Jones, Registrar, was of a solemn and impressive character, the voice of the veteran medium being heard clear and distinct to the furthest portions of the church. The conduct of the audience was quiet and respectful, although many strangers were present and the room was crowded to excess. After the ceremony the bridal party and friends sat down to a plentiful repast at four o'clock, those who were unable to attend the ceremony being accommodated with refreshments during the evening. Several kindred societies sent congratulatory addresses and representatives. Speeches, interspersed with songs, recitations, &c., occupied the major part of the evening, and a hearty vote of thanks to the president brought the proceedings to a close.—K. P.

LIVERPOOL.—'LIGHT' may be obtained in Liverpool at 8, Brougham-terrace, and also at Daulby Hall.

A FIRST EXPERIENCE.

Mr. Frederick Rogers, President of the London Vellum Binders' Trade Society, writes:—

I am not a Spiritualist and have never given serious attention to spiritual phenomena, but I should like the opinion of some of those who are qualified to speak upon a curious personal experience which happened to me some little time ago. Spending a social evening at the house of a friend, it was suggested by one of our party that we should try some table-rapping. We were none of us Spiritualists, and, taking the matter as a mere piece of fun, laughingly agreed. For a while nothing came of it, and we chaffed each other about the folly of the whole business and gave it up, turning to other things. Presently a group of us agreed to try again—not quite the same group as before—and this time, after a while, the table moved from side to side. It was suggested that we should question it, and I was the questioner. Asking it first whether it wished to communicate with any in the room, the answer was a violent oscillation. Each in turn questioned, and when I spoke the table moved towards me. I had lately buried two relatives, and asked if either of these were present, and there was no response. I then tried friends who had departed, and still there was none. It then occurred to me to mention the name of a brother who had been dead over twenty years, and to whom in life I was warmly attached, and having done so, there was an immediate response. Somewhat startled, I put several questions, relating to matters none were familiar with but ourselves, and every question was answered with perfect accuracy; other questions relating to brothers and sisters now living were answered with equal correctness, as was one question relating to a lock of the deceased's hair. Questions which were put to entrap a trickster—if trickster there was—elicited no response whatever. There could have been no possible artifice on the part of anyone present to deceive me. All present had become my friends since my brother's death, and not one of them knew anything at all about him, or knew I had lost a brother, still less did they know about the affairs of my youthful life, when my brother was living in the world. Now, one of two things, either I possess some power unknown to myself of setting in motion forces which suggest questions and answer them accurately, or I was really in communication with my dead brother. Which was it?

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Questions for 'Quæstor Vitæ.'

SIR,—I am very much interested in matters treated of in 'LIGHT,' and especially in the contributions of 'Quæstor Vitæ,' which, I think, throw more light upon the philosophy of existence than anything I have seen published. But in his exceedingly interesting essays there are statements which, it seems to me, require further elucidation; and, as 'Quæstor Vitæ' does not hold to one of the main pillars of the Theosophical cult, that the great mysteries of existence should be kept secret from the mass of mankind, I hope he will endeavour to clear up some of these mooted points.

In a footnote in 'LIGHT' of February 6th, he says: 'Metaphysical identification pertains to personal existence, and is consequently limited to and by personal consciousness. Solar being is not a personal state; it is a state of dual-being.'

All conscious states involve duality as their precondition. There can be no consciousness of self without a consciousness of not-self. Then how does this condition of solar being differ from our conscious state? The Theosophists make a distinction between what they are pleased to term a higher and a lower self, and their higher self answers to what other people understand by the term God. And it seems to me that arrogance can no further go. This omniscient 'Higher Self' cannot be *their*, nor *your*, nor *my* higher self, in any personal or individual sense at all, because it is universal, and it is a misnomer to call it thus.

But there is one truth which 'Quæstor Vitæ' brings out in his essays, on which he is to be congratulated, and that is in bringing to the front the feminine element, and showing that, equally with the masculine, it must be a co-equal element in the Deific origin of the Universe. In the great religious

systems of the world the masculine element has been emphasised and worshipped. An almighty father has absorbed the whole of the religious consciousness, and the mother, who is a co-equal factor in the production of all life, and whose infinite labours have brought forth the whole of the created or evolved Universe, has been neglected and ignored, and until the feminine element comes in for an equal share of mankind's veneration and regard, no radical improvement in the world's religious, social and secular status can be inaugurated.

Onset, Mass.

FRANKLIN SMITH.

Spiritualism and the Catholic Church.

SIR,—It was with much interest that I saw the letter signed 'An Irish Catholic Priest,' which appeared in your issue of March 6th. This broad-minded sympathy with you in your warfare against that gross materialism which was the natural and inevitable reaction from the equally gross superstitions of the Middle Ages, must have awakened a responsive chord in the hearts of your readers, whilst it is a striking sign of the times that the Church is at last awaking to an acknowledgment of the enormous influence for good which a study of Spiritualism and kindred subjects is exerting over the thinking portion of all 'sorts and conditions of men.' In the face of facts such as these, it becomes imperative that the true position of the Catholic Church on this subject should be clearly defined, and that all those who share the sentiments of the enlightened writer above referred to should band together against that interference with private investigation which the Church has undoubtedly exercised, ending by fettering the consciences of some of her most faithful adherents, and placing in a painful and anomalous position those who are naturally drawn to the thoughtful consideration of one of the most important sciences of this or any other age. On hearing such wide differences of opinion on the lawfulness of seeking spiritual communion expressed by my many Catholic friends, I determined to do my best to set this matter at rest, and accordingly wrote to one of the leading lights and most powerful preachers of the Church, who, with the usual courtesy of the Catholic clergy, most fully replied to my questions. I enclose his name, but not for publication, as I have no written authority for giving it. His reply was as follows. I copy verbatim:—

'You had better send for "The Month," Burns and Oates, 18, Orchard-street, Portland-place, for September and October, 1892, and you will there see the whole thing threshed out. Of course the Church has condemned Spiritualism in its decree of August 4th, 1856, where magnetism, clairvoyance, somnambulism, and Spiritualism are all condemned, except under certain conditions precisely laid down which do not occur in ordinary life; and Belleoni, the great moral theologian of our age, says in these decrees: "It is clear by the light of faith that God forbids the evoking of the spirits of the dead by man, and does not allow any intercourse to be carried on with them;" and, again, "To such summons of the spirit there answer not those who are summoned, nor any good angel, but Satan and his angels. Spiritualism is therefore an intercourse with the Devil, to whom men deliver themselves up to be taught and guided, and by whom, as events prove, they are led away from the true faith, and hurried into heresy and infidelity."'

ELIZA LUTLEY BOUCHER.

Hypnotism and the Medical Faculty.

SIR,—It is needless to say that, like most readers of 'LIGHT,' I have read with interest the report of Mr. Percy W. Ames' lecture before the London Spiritualist Alliance. But whilst agreeing with him on nearly all he has said, I, perhaps like many others, would like to hear his reasons for the restrictions of the use of hypnotism and mesmerism, or magnetism, to the family physician.

And, as he advocates such a policy, will he pardon me for asking how he proposes to bring about a possibility of restricting the uses of *suggestion* to medical men? Also, as from his lecture he evidently admits the existence of an occult agency (believing as he does in the operation of mesmeric influence at a distance), may I ask how so subtle an influence, be its nature what it may, is to be confined to the sole hands of diploma holders?

Personally, I have been both a medical student and an assistant to many medical men at home and abroad, and most of my friends are doctors, but never during the close acquaintance

I have thus had with them have I seen anything to support a claim to greater purity of motive, or greater disinterestedness, than are possessed by the average human being. And why any reasonable individual should wish to confine what is a universal gift to the hands of one body of *paid* men passes my understanding. It savours very much of the 'Trust' monopoly, the danger of which to personal liberty the world is at last waking up to.

Therefore, I do not think I am wrong in saying that many readers of 'LIGHT' besides myself will await the qualifying reasons of Mr. Ames with deep interest, if he will favour us with them.

Paris.

A. W. LAUNDY.

'The Hypnotic Magazine.'

SIR,—We have no law in this country against dogmatism. Mr. Sydney Flower has the floor while his audience sees fit to listen.

Phenomena witnessed in 1844 still have weight with me in the scale of evidence, and the writings of Elliotson, Esdaile, Haddock, Gregory, and a long list of others down to Gurney, Richet, &c., are still of value as sources of information. I have read and witnessed various evidences of 'thought transference,' and do not intend to compete for the prize of fifty dollars for convincing Mr. Flower, but hope to possess my soul in patience while he tells us what he does not know about hypnotism.

Dr. Parkyn's reports of work done at the daily Clinic are well worthy of attention for the light they may throw upon Christian Science and other forms of metaphysical healing. There is danger, however, that, if he continues his experiments long enough, he may come upon some facts which indicate a positive influence exerted by the operator over the subject. Artemus Ward once said, 'It is better not to know so much than to know so many things that are not so.'

Madison, Wis., U.S.A.

JOSEPH T. DODGE.

The Miner and his Clock.

SIR,—Some time ago you inserted an account of a miner's old clock and his alleged conversation with it, and his account of consequences. I do not now know how much of that account is truth. The miner has seen the story in 'LIGHT,' and confirms it as to the main facts.

The account in 'LIGHT' caused quite a flutter in many places, south as well as north, and no wonder; for I could narrate an equally marvellous account of life-saving mediumship through a clairvoyant; as, for instance, the description by a clairvoyant of the working arrangements of a coal mine in which the medium had never been in his life; but in which he described the appearance of a number of prostrate miners as if overcome by fire-damp, and the deadly condition of the atmosphere produced by an apparent explosion in the workings. In this case the management was in the hands of a gentleman who has been for the third part of a century impressed by the manifestations of occult forces, and ignores no warnings; availing himself of all that foresight can suggest to prevent accidents or loss of life amongst the poor men under his charge. Well, he considered this vision, so circumstantially described to him, to be meant as a caution. He took the medium to the coal-pit indicated, which was a few miles away, and had the plan of the workings spread out in front of the clairvoyant (who, I should say, is an ordinary workman, possessing no more than the most rudimentary elements of scholarship—as to ability to read and write); and he hit upon the part of the plan which showed the eye of the shaft, and traced with his finger the many ways, windings and turnings, till he came to the spot which was the scene depicted in his vision, and said, '*It is here where the work is going on!*—and I saw thirteen persons apparently dead from an explosion!' Now, that was the number of people engaged in that portion of the mine! It became most urgent that such steps should be taken as the combined experience of those in charge of the mine could devise to prevent accident.

The causes most likely to lead to accident were removed, or provided against, and all went well. I have the assurance of the manager himself that, but for this warning, there might assuredly have been some accident, because the workmen might have continued their course, which was a wrong one, and was being taken upon the reliance of irresponsible men upon defective judgment. I am aware some people will reason that as no accident happened in this instance it was a case made to fit the

vision. But the clairvoyant never was down that coal-pit in his life, and yet he described so closely the workings; he named the *exact* number of men in danger, and when the plans were produced to him he traced the workings from the pit eye to the spot where the thirteen were at work. 'Subliminal Consciousness' is not the key to use here. There is a simpler key I apply to the problem of the cause of this vision. I am quite content with the hypothesis that, in the presence of this clairvoyant, the 'friends on the other side the veil' were able to get into the 'condition' of both medium and manager, and able to convey their warning; and I believe they did so.

And now as to the clock. It was in a very sticky condition, and first made itself interesting to the miner's wife. *Her* version was circumstantial to me. She has had many things through it which have been impossible to ascribe to collusion. She and her child consider that the clock has told them many wonderful things. Let me relate *one*. On a certain occasion mother and baby were amusing themselves by conversing with the clock while the father was down the pit at his work. Mother said to her baby, 'Ask "Beattie" to tell dada to bring Lina a rosy apple.' The father on arriving home presented baby with a rosy apple, and told his wife that 'Beattie' had told him, when at work, to take baby 'a rosy apple.' This story is upon the authority of the mother. No possible collusion existed here. Here the simple pathos of this incident, without motive to deceive any person, is self-evident. Now for the reverse side of this 'clock story.' Your account caused inquiry to be made, and an interview was sought at the instance of the Society for Psychical Research. The interview was granted. *The clock was taken away by consent*, and was returned in about two days, but not in the condition in which it was when borrowed from the miner's wife. When shown to me some of the parts were loose, and at the bottom of the case. The works had been oiled. No part of the old works was missing, or broken, but the entire conditions had been changed. The spring in the clock was slackened to its utmost extent. These altered conditions were not such as we should consider proper tests. The clock was, if you will admit the comparison, as if all the vocal organs of its throat had been relaxed. It had no voice. A certain amount of tension in the spring was needful, for producing motion on the pendulum suspender, through the escapement wheel. I was assured that it had not been wound up for years. The key, in fact, has been lost for years. Of course other keys could be had, but the miner's wife states positively that none ever was used to her knowledge. Removal to other conditions; and subjection to the oiling process; and removal of parts of the workings and the alteration of other parts may not have conduced to the elucidation of phenomena such as reported to you in my previous letter. If removal from its normal conditions was not preventative of manifestations, then it was a wonderful clock, certainly! We have heard of musical boxes being wound up without visible means. Then why think it wonderful that an old clock-spring should be manipulated by unseen hands?

My confidence in this clock story, as given by the miner's wife, remains unshaken. Evidence has been given to absolute strangers: so that collusion is out of the question. But there have cropped up, in connection with the miner himself, many items of information in regard to his mediumship of another phase, which have compelled me to adopt an attitude of persistent opposition to his continued holding of séances. He has been often charged with fraud, and condemned as untruthful; I have myself proved him unreliable, and have the most positive assurance needful that when he has given some séances for materialisation he has provided himself with white raiment to simulate spirit drapery! I enclose for your private examination a piece off that which he assumed at one séance, where he was grabbed; and with a piece of this fabric there was also cut away a piece of his body underclothing. On this account, and on account of the effrontery with which he poses as an advocate of the adoption of spiritual-wife theory, in regard to what he calls his séance-secretaryship, I denounce him as unworthy to pose as a representative of pure Spiritualism.

I have nothing to recall regarding the narration of what the clock has done to interest the wife and child of this person. My animadversions are spent upon the phase of this miner's 'Materialisation phenomena.' I adopted a most friendly attitude towards him, and maintained this attitude for many months (as you know, Mr. Editor), and now I must disassociate

myself from him. He has been the medium for undoubted and stringently tested phenomena, but for the reasons I have given, I am compelled to advise all self-respecting people to leave him severely alone. I do not shirk the responsibility of tendering this advice to all searchers after truth. JOHN LORD.

P.S.—I was informed to-night by a gentleman interested in this miner's clock (really it belongs to the wife of the miner), that after having stood nearly three weeks without any noticeable movement, it has again resumed its signalling.

The clock was placed in its old position, and, in as nearly as could be imagined, its old condition, and remained so till a day or two ago, when, to the glad surprise of its owner and her infant daughter, it began to make signals again. I do not suppose the mother and child are self-deceived. The inference is that the clock received merely temporary influence antagonistic to manifestations of intelligent control.

The clock has been left alone by the miner himself: then how must we explain the silence which has continued for nearly three weeks?

The conclusion must be that the silence and the signalling do not depend upon the heat or light to which the clock is conditioned in its place on the mantel-shelf. These conditions of heat and light have ruled for nearly three weeks of silence. The conditions are the same, now that signalling begins anew.

I leave the facts as related by the wife, whom I would never believe capable of practising self-deception, or attempting to deceive others.—J. L.

Mesmerism and Hypnotism.

SIR,—May I be allowed to make a slight addition to the full and accurate account of my recent address which has appeared in the last two numbers of 'LIGHT,' by supplying the omission of the names of authorities? To such of your readers as may be interested in the subject, but who have not had any opportunity of witnessing the results of the latest methods, I would suggest that the best account will be found in 'Animal Magnetism,' by Biné and Féré, in which most of the instances which I quoted, and many others, are reported in detail; while illustrations of the curative power of hypnosis are given in 'Psycho-Therapeutics,' by Dr. Lloyd Tuckey.

Lewisham Park.

PERCY W. AMES.

SOCIETY WORK.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last Mr. H. Halliday gave an address on 'How I became a Spiritualist,' which was listened to by an appreciative audience. An experience meeting was held afterwards. Sunday next, Mr. E. Adams.—G. SADLER.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last 'Evangel' delivered a good address to a large audience, which was greatly appreciated by all. Next Sunday, Mr. Ronald Brailey; Thursday, Mr. J. J. Morse.—THOS. MCCALLUM, Hon. Sec.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last Miss Wettan gave a thoughtful address on 'Woman's Emancipation,' which was received with great appreciation by the audience. On Sunday next, at 7 p.m., Mr. A. Savage, psychometry.—E. S. WALKER, Cor. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, FOREST GATE BRANCH.—On Sunday last, when Mr. Robertson presided, we had Mr. Long with us, who gave an interesting address, which was much appreciated by all present. Mr. Long gave plenty of facts both for the investigator and the Spiritualist to analyse. Next Sunday, Mr. Peters.—J. HUMPHREY, Hon. Sec.

CANNING TOWN (ORIGINAL) SOCIETY, SANSPAREIL TEMPERANCE ROOMS, 2, FORD'S PARK-ROAD, TRINITY-STREET.—On Sunday last Mr. J. Perry delivered a short address, 'Why I became a Spiritualist,' after which Mrs. Perry gave several clairvoyant descriptions. Our Lyceum is increasing every week. On Sunday next, Mr. J. Allen; Thursday, Mr. J. Sloan.—A. HOPPER.

NORTH LONDON SPIRITUALISTS' SOCIETY, FINSBURY PARK, 14, STROUD GREEN-ROAD.—On Sunday last the subject, 'Happiness,' caused a good outflow of opinion from Messrs. Jones, Brooks, Emms, Beavor, Wiseman, and Punglove; friends on 'the other side' contributing to the feast through Miss Harris and Mrs. Wiseman. Next Sunday, at 7 p.m., and Tuesday, at 8 p.m.—T. B.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, ISLINGTON, N.—On Sunday last Mr. Bradley gave a trance address on 'Modern Spiritualism and the Christian Church's Opinion of It,' which was much appreciated by an attentive audience. We

want the friends in Islington and neighbourhood to rally round and help us to make the society a success. Sunday next, at 7 p.m., 'Evangel,' on 'Death and After'; Wednesday, at 8 p.m., Mrs. Brenchley, circle (members only).—E. J. T.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last replies to questions upon 'Telepathy,' by Mr. Long, were interesting and instructive. At these meetings 'written questions' will be answered, quite independently of the particular subject for the occasion. In the evening Mr. Veitch interested a large audience by an expression of his views upon 'Psychometry, the Why and the How.' It was a thought-provoking address, for which we heartily thank him. Next Sunday, at 11.15 a.m., Mr. W. E. Long, 'Spiritual Gifts not the Gift of the Spirit'; at 3 p.m., children's Lyceum; at 6.30 p.m., Mr. W. E. Long, address.—R. B.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—Mr. Peters' psychometry was again very good last Thursday. At our Sunday morning discussion Mr. Beach gave us a brief review of the life of Buddha, and contrasted it with that of Jesus. In the evening Mr. J. T. Dales gave an address on 'Dreams,' and pleaded for a closer examination of the origin and significance of this usually misunderstood phase of life. Miss Ross kindly contributed a violin solo, and Miss Greenman a solo, 'The Children's Home,' to the evening's programme. Next Sunday, at 11 a.m., Mr. Dickenson will open the discussion, subject, 'Were the Teachings of Jesus Mundane?' At 7 p.m., Mr. Brearton. Thursday, at 8 p.m., Mr. Peters, psychometry; no admittance after 8.30 p.m.—H. B.

SHEFFIELD PSYCHOLOGICAL INSTITUTE.—The members of the Sheffield Psychological Institute held their annual conversazione and ball on Monday night, at the Cutlers' Hall, and it was attended by more than 600 persons. The programme provided plenty of amusement for every taste, and the interesting collection of curiosities attracted attention. The musical programme was excellent. In addition, there were experiments in mesmerism, hypnotism, psychometry, clairvoyance and palmistry. Mr. Victor Hobbery, hypnotist, palmist, and phrenologist, gave an interesting and amusing hypnotic and mesmeric entertainment, in which he was assisted by Mr. Edward Mitchell, of London and Nottingham. A long dance programme was also gone through, dancing being continued until early in the morning, the music being supplied by Mr. H. Taylor's band.—'Sheffield Daily Telegraph.'

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The address delivered by the inspirers of Mr. J. J. Morse at these rooms last Sunday evening was a magnificent effort, and many who had heard addresses from the same source for some years past felt grateful that circumstances permitted them to hear that given on the present occasion on 'The Evolution of a Soul.' We refrain from attempting a report which, without full notes for reference, would be but a poor compliment to the speaker, and of little satisfaction to the reader; and, therefore, we content ourselves with this brief notice of an address which will long be remembered for its remarkable power and usefulness. Miss Florence Morse's singing of 'The Promise of Life' was heartily received, as also was the part-song, 'O lovely night,' rendered by the choir of the Marylebone Association of Spiritualists. Next Sunday, at 7 p.m., Miss Rowan Vincent, address, 'The Veil Lifted,' to be followed by clairvoyance; solo by Miss Hughes.—L. H.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address:—J. ALLEN, Hon. Sec., 115, White Post-lane, Manor Park, Essex.

TO CORRESPONDENTS.

J. L.—We think the subject had better now be dropped. The publication of your letter would bring another in reply, and thus the controversy would be indefinitely prolonged to no good purpose.

THE PRINCE OF WALES' HOSPITAL FUND.—On Monday, the 29th inst., being the forty-ninth anniversary of Spiritualism, Mr. Horatio Hunt will give an address at 113, Edgware-road, for the benefit of the 'Prince of Wales' Hospital Fund,' subject, 'Ministering Spirits.' Meeting to commence at 8 p.m. prompt. For tickets, &c., address 113, Edgware-road, London, W.

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.—Copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 2, Duke-street, Adelphi, London, W.C., price 1s. The Memorandum sets forth in detail the purposes and objects of the society, with the names of the signatories; and the Articles prescribe the necessary rules and regulations for its conduct, including the election of members and associates, council, and officers.

LONDON (BLOOMSBURY DISTRICT).—'LIGHT' is kept on sale by J. Burns, 81, Endell-street, Shaftesbury-avenue, W.C.